

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1810

"Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me. that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them." BOOK OF MORMON, 3 NEPHI 19: 29.

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A TEMPLE IN JACKSON COUNTY, MISSOURI*

PRESIDENT ANTHONY W. IVINS

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

If the Lord will give me help, my brethren and sisters, I desire to make this scripture which I have read the basis of the brief remarks that I am to make this morning. Never before have I more profoundly felt my own weakness and utter dependence upon the Lord. Facing this great congregation of Latter-day Saints, which appears to me possibly the greatest ever assembled in the history of the Church, I am overcome with emotion, which leaves me in a very dependent frame of mind.

I have prepared and must necessarily refer briefly to notes which I have, because I desire in a few minutes to take you over a long trail, a winding trail, which will lead us back a hundred years.

The scripture which I have read, uttered by the Redeemer of the world, so often quoted and expounded before congregations of Christian people, contains fundamental doctrines with which

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the members of the Church should be thoroughly familiar. The question propounded was a very simple one: "Whom do men say that I the Son of man am?" The answer is equally simple, where definite information or knowledge is lacking: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." But Peter made a definite and direct answer: "Thou art the Christ, the Son of the living God." Then said the Redeemer to him: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. . . . Thou art Peter, and upon this rock (the rock of revelation) I will build my church, and the gates of hell shall not prevail against it." And continuing, He said to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

BUILT UPON REVELATION

A thoughtful study of these words reveals these great truths: First, that it is possible that knowledge not previously possessed by man may come from God our Father to His children who are here upon earth. It is probably true that Peter himself did not understand the direct source from which the impulse that prompted his answer had come, but this scripture makes it plain that it came from God our Father, who spoke to him through the influence, or whisperings of the Holy Ghost.

Another important truth which this scripture reveals is that the means of communication between our Father who is in heaven and His children who are here upon earth, is the Holy Spirit of God, the Holy Ghost, communicated to us through the precious gift of revelation.

The Church of Jesus Christ of Latter-day Saints is to be built upon this principle of revelation.

Another very important thing which is definitely implied by these words spoken by the Redeemer of the world is that the keys which were bestowed upon Peter, when in the possession of any other man, as they were in the possession of Peter, confer upon him the authority to bind upon earth and it shall be bound in heaven; to loose upon earth and it shall be loosed in heaven.

Questions which are of vital importance, and in which this principle or doctrine of revelation is directly involved, have come to the Church from the time of its organization until the present. They are constantly being introduced and discussed, many of which, unless properly understood and defined, lead to confusion and misunderstanding.

It is to one of these questions that I desire to confine my remarks this morning. I refer to the propaganda which is being so industriously circulated among members of the Church, in favour of the immediate construction of a temple at Independence, in

Jackson County, Missouri. The Church of Jesus Christ of Latter-day Saints is a temple-building Church. Among the very first commandments that were given to the Church was the word of the Lord in regard to the building of temples; and we are told in the revelation that its members are always expected to do this in order that the house of the Lord may be erected, and a place properly prepared where the ordinances of His house may be administered in the manner in which He designs that they should be.

In the early history of the Church a temple was erected at Kirtland, Ohio, the first to be dedicated to the Lord in this dispensation. Prior to that time, however, the Lord had revealed to the Church that the Centre Stake of Zion was to be established in Jackson County, Missouri. I desire to read the revelation which refers to this, and which is contained in the eighty-fourth section of the Doctrine and Covenants :

A revelation of Jesus Christ unto His servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high.

Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

For verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

PERIOD OF PERSECUTION

All of you, my brethren and sisters, who are familiar with the history of the Church, know that after the gathering of numbers of its members to the State of Missouri, persecution developed, which became so intense and unbearable that they were not permitted to remain there. During the period of these persecutions excavations were made at Far West in Missouri, and the corner stone laid there, with the intention of erecting a temple at that place, but because of persecution the work proceeded no farther.

The people were finally driven from the state. Many were put to death. Many were imprisoned, and property of inestimable value was confiscated.

Driven from Missouri, members of the Church migrated to the State of Illinois, where they found temporary asylum and peace. It was nine years after the revelation from which I have just

read was given that the Lord again commanded the Church to proceed immediately to erect a temple at Nauvoo, Illinois. Before this building was entirely completed, opposition to the Church again developed. Persecution became more intense, perhaps, than ever before. Men were placed under arrest, charged with sedition, murder, and other kindred offenses—not one of which was ever proved to be true—with the result, as you all know, that the members of the Church were again driven from their homes, and under the leadership of Brigham Young, turned their faces westward, in the hope that they might find peace and the opportunity to worship the Lord as their conscience dictated, here in the valleys of these mountains. Brigham Young having become the leader of the Church, it was under his presidency that the migration across the plains was successfully carried out.

After the arrival of the pioneers in this valley one of the first important acts of the President was to designate a spot for the erection of a temple, upon the block where we are now assembled, work upon which was immediately commenced and prosecuted until the structure was finished and dedicated, and has for many years been in operation.

ORIGIN OF VARIOUS FACTIONS

At the time of the exodus of the Church from Nauvoo, Illinois, many of its members remained behind, among them the family of the Prophet. Sidney Rigdon, the man who had dedicated the spot in Missonri where the city of Zion and temple were to be reared, a close friend of Joseph Smith, and at one time his counselor in the Presidency, retired to Pittsburg, where he gathered around him a small congregation and organized a church after the pattern of the Church at Nauvoo. The movement, however, was an entire failure, and it was but a short time until his congregation left him and scattered.

James J. Strang, another man of great influence and power in the Church, claiming that Joseph Smith had designated him to be his successor in the Presidency, led away a considerable number of people to Beaver Island, in Lake Michigan, where he organized a church and sent his missionaries to Great Britain and other parts of the world. He was finally anointed king, by his congregation, and reigned as a king until finally his administration became unbearable, and he was killed by one of the members of his own congregation.

Lyman Wight, a man of influence in the Church, gathered together a small body of these people who remained behind, and established himself in Texas, where for a time he held a small congregation together. But like all the others, it was only a short time until there was dissolution and he was left alone.

It was from the members of these different congregations, brought together under the leadership of Joseph Smith, the son

of the Prophet, that the church known as the Reorganized Church of Jesus Christ of Latter-day Saints was formed. This denomination is still in existence.

The matter to which I desire to call particular attention relates to the small congregation of people known as Hedrickites. In 1851 Granville Hedrick and Daniel Judy, both of whom had been regularly ordained Elders in the Church, began to preach the Gospel as they understood it. They gathered around them a number of converts. They rejected the doctrine of plural marriage, the doctrine of baptism for the dead, and practically all of the revelations given to the Church through Joseph Smith after 1834, declaring that from that time forward he had been a fallen prophet. These people, in 1864, removed to Jackson County, Missouri, and soon after, by purchase, acquired a small portion of the tract of land which was originally known as the temple block. The tract of land purchased by Edward Partridge, and which was designated as the temple block, consisted of some sixty-three acres. This had been subdivided and sold, so that the Hedrickites acquired only about three acres of the original tract, which they now hold.

By the addition of numbers of people who have dissented from the Reorganized Church and others, the numbers of the Hedrickites recently have been considerably increased. They have now organized themselves into a church which they call the Church of Christ.

SOLICITING AID

It is a well known fact to many of you that these people have sent out their agents, who have recently visited many of the wards of the Church in the stakes of Zion that are in Utah, Arizona, California, Idaho, and in other places. The message which they bring to us is this: That the Lord has revealed to them that the time has come when the temple is to be erected upon the temple lot at Jackson County, that this scripture which I have read, from section eighty-four of the Doctrine and Covenants, may be fulfilled, because they call attention to the fact that the generation which lived at the time that the revelation was given has about passed away. They have been to us. They have come to our office, soliciting aid. They would like us to assist them in building a temple. In other words, they would like us to become a part of their organization, not to direct it, not to control it, but to act in harmony with it.

My brethren and sisters, with all good feeling toward these people, which we have always had, and always manifested, you will readily understand the impossibility of such a coalition. It is true that a house may be erected upon that tract of ground in this generation, but it will not be a temple erected to the name of the Lord and accepted by Him, until the time comes when He

shall speak through the proper channel, and the work be accomplished by His recognized Church.

I asked these people what they would do with a temple if they had one. What would a temple be to people who do not believe in baptism for the dead? The first great purpose, when the Lord commanded the building of the temple at Nauvoo, was that a proper place might be provided for the administration of the ordinances of the house of the Lord in behalf of our dead, and the Lord told us plainly that except we went to and completed that work, that the keys of authority for the administration of these ordinances might be conferred, He would no longer accept the administration of the ordinance of baptism for the dead as we had been administering it.

Now, in connection with this I desire to call your attention to something which has direct application to it.

At the time that the revelation was given commanding the construction of the Nauvoo Temple, which was about ten years after the one from which I have read, the Lord makes this plain and definite statement :

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God.

THE POWER TO REVOKE

Just as definitely as the Church was commanded to make Jackson County, Missouri, the gathering place of the Saints, and to erect a temple there in this generation, upon which a cloud should rest by day, so does He, in this scripture which I have read, release them from that responsibility. And He says further :

This I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God.

It reveals to us this great truth, that God does not require at the hands of men the accomplishment of that which is impossible, not impossible to Him, but impossible to them. Whether it applies to this particular subject which I am treating, whether it applies to any other law that has been given of the Lord, and which the Church has conscientiously endeavoured to carry out and been prevented from doing so by the enactment of civil law

which would bring us into direct conflict with the government under which we live—the Lord holds that in abeyance.

Now, do not understand me to say, my brethren and sisters, or to infer that Jackson County, Missouri, will not eventually be the gathering place of the Saints, that it will not be the place for the erection of the city which shall be known as the New Jerusalem; but it is very definitely certain that it was not the will of Lord that it should be made the first great gathering place of the members of His Church in this dispensation. Otherwise He would not have brought the people to these valleys of the mountains; otherwise the words of the prophets of old would not have been fulfilled. Isaiah, long ago, before the birth of the Redeemer of the world, declared, looking into the future, that it should come to pass in the last days that in the mountains the Lord's house should be established—not upon the plains of Missouri, nor the rolling hills of Illinois—but it should be established in the tops of the mountains, and should be exalted above the hills, and all nations should flow into it. Many people should go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. For what purpose? That we may there be taught His ways and learn to walk in His paths.

FROM ALL PARTS OF THE WORLD

If that scripture to which I refer has not been fulfilled by the Church of Jesus Christ of Latter-day Saints, during the past hundred years, it has not been fulfilled anywhere. Father Jacob, when he laid his hands upon Joseph, his youngest son, declared that his heritage had prevailed beyond that of his progenitors. They were given Palestine, but his heritage extended to the utmost bounds of the everlasting hills; to a land shadowed with wings; to a land rich in gold and silver and the precious things of the earth; to a land where the gathering of a people would occur, who would make the desert to blossom as the rose; a land in which cities would be built in what had before been desolate places; a land in which the voices of children and music would be heard, where before there had been silence and desolation.

As I look at this congregation of Latter-day Saints to-day I see in it the fulfilment of these words of the prophet. There are gathered here people from all parts of the world. They have come to Zion. They are the sons of Joseph, the heritage of whose race and people was conferred upon his younger son, Ephraim. Oh, it is a wonderful thing, my brethren and sisters, if we could only understand it. The redemption of Zion is yet to come.

(Continued on page 729)

“YE must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.” BOOK OF MORMON, 3 NEPHI 18: 18.

THURSDAY, NOVEMBER 14, 1929

EDITORIAL

“MEASURE UP”

NOT LONG AGO, in the United States, certain articles used for measuring were condemned. Quart, pint and half-pint measures were discarded; short measuring sticks, slighted weights and other weight-losing or “short measure” articles were thrown away. They did not “measure up” to the standard.

In business deals, humanity ever strives toward that which is perfect, fair and honest. Quarts, to be standard, must be up to to a certain definite amount—they must be quarts. Yardsticks must measure three feet—not two and a half. A pound must be fully sixteen ounces, a stone fourteen pounds; anything less than that would make the weight imperfect and unfit for use in trade. Each article or receptacle to be used for measuring in business must come up to the unit which it represents; it is tested and tried, and if it fails to qualify, it is discarded; if it is fully able to meet the demand it is passed and is used in daily barter.

Oftentimes we who seek to be honest in our every-day affairs of life, striving ever to give full measure to our fellow-man, trying to fill the measure of good for our associates, forget things more important. We forget the weightier matters of the law—we forget to be honest with ourselves and to “measure up” to the standards our Father has set for us as His children.

We forget that we are cheating ourselves when we do not return to the Lord His tenth of our income; we deceive ourselves if we think that drinking tea or coffee does not matter—that no one else will be harmed by it; and we deprive ourselves of light and understanding when we do not undertake consistent Gospel study. Every time we think or act along such conscience-stifling lines, we fall short of possible perfection and harmony with the divine measurement of a son or daughter of God. When we have an opportunity to develop ourselves, we must take advantage of it. Knowledge without effort will aid no one. Rust devours the idle tool; unused talent decays. Only by constant effort to learn, to give, to be of service, to live righteously, will we grow in spiritual strength and moral stature. “No man is saved in ignorance”—or idleness. We must tackle and finish our tasks.

The Lord has again restored to man His Gospel of eternal life and power. It contains rules whereby we may grow and fill the mould of God, to be useful in daily life. The Gospel further gives us the power to overcome personal imperfections by obedience to earthly

and heavenly law, teaching us to "seek first the kingdom of God, and his righteousness."

Now is the time to prepare ourselves: While the time is near; while the moulds are not yet full; while our characters may still be shaped. Let us fill up the crevasses, rising to the full height of our opportunities, permitting no air-holes to enter, not falling short of "filling the mould." Some day the divine bureau of standards will give us the final test. Will we be discarded as the "short" yardstick and the slighted weight, or will we "measure up" and be permitted to enter celestial worlds, there to extend our usefulness?

Let us "measure up."

WESTON N. NORDGREN

MISSIONARIES IN COMPETITION

THE QUESTION as to whether or not missionaries are to enter the "Mission-wide Centennial Competitions," has arisen. According to the *Star* of October 10th, 1929, these Competitions are "open to members and non-members" of the Church of Jesus Christ of Latter-day Saints throughout European lands. We welcome all contributions, and encourage each and every missionary to enter the Competitions and to make the most of this opportunity. The missionaries' work need not be in competition with that of the members, but may be classed separately, if necessary.

WESTON N. NORDGREN

A TEMPLE IN JACKSON COUNTY, MISSOURI

(Concluded from page 727)

I found on my desk yesterday a printed communication from a man, undoubtedly a good man, undoubtedly earnest in what he says, in which he declares himself to be a forerunner of the establishment of the United Order, the law of consecration which was given to the Church. He is a Seventy in the Church and in good standing. He makes himself the self-appointed guardian of the Church, a watchman upon the towers in Zion.

The Lord gave us the law of consecration and the United Order which is the order that God's people sooner or later obey—I bear testimony to that; I have tried it; I know it benefits. It was not a failure on the part of the Church where I resided, but we were evidently not prepared for it. But the Lord told us, as recorded in the Doctrine and Covenants, that this law should be held in abeyance until the time of the redemption of Zion.

I would like to read, if you will excuse me for possibly over-running the time a little—from the Book of Mormon—something that has a direct bearing upon this subject. These are the words of the Redeemer Himself who came and ministered to the Nephite

people upon this continent. Speaking of that which was yet far future He says :

And it shall come to pass that I will establish my people, O house of Israel.

And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob ;

“ This people ”—he was speaking directly to the Nephite people.

And it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people ; yea, even I will be in the midst of you.

Again, in the following chapter, speaking of the people that should inhabit this land, calling them to repentance, He says :

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them (which He has done), and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance ;

And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

And then shall the power of heaven come down among them ; and I also will be in the midst.

WHAT “ MORMONISM ” MEANS

What a wonderful conception of the purposes of the Almighty we have, when we come to consider not only the accomplishments of the past century, but that which is still before the Church : The opening of the greatest Gospel dispensation in the history of the world, for it means the consummation of God's work. It means the redemption of His covenant people, the bringing of them together, and their restoration to the promised lands of their fathers. It means that Judah shall return to Palestine, which they are doing. The World War brought about wonderful changes, all looking to the fulfilment of these words of the prophets. It brought Palestine under the protectorate of Great Britain, the heritage of their own people, for Great Britain, the Anglo-Saxon people of the world to-day, are largely made up of the remnants of the ten tribes of Israel who were carried away captive by Shalmanezar.

Thus the Lord moves in a mysterious way to accomplish His purposes. We do not always understand them. We do not always understand the end in the beginning, but as we see the gradual development of the Lord's work we come to understand it.

I suppose few people see, in the coming to the United States of Ramsay MacDonald, the prime minister of Great Britain, anything that has particular relationship to the word of God, but

I see in it possibilities of wonderful accomplishment. He comes from this British nation, this nation of Christian people, this nation among Christianity which was established while Rome was still a heathen nation, this people who were the first to erect a Christian church, as far as we are aware ; where from that time to the present the people—speaking of the people at large—have retained their faith in Christ, and according to the light that they have had, have served Him. The Lord will use them as His instrument in the bringing about of these mighty purposes, one of the greatest of which is the gathering of these dispersed tribes.

There are a hundred and thirty millions of people in Russia. Who are they? What is their ancestry? Professor Chwolson of the National Museum at St. Petersburg, has traced more than seven hundred tombs of people that had been buried along the route traveled by the Ten Tribes from the time they left Assyria until they found their way into southern Russia, into the Balkan States, into the British Isles and northern Europe. They are the people from whom the harvest of the Church is being gathered to-day.

A SIGNIFICANT THING

An interesting thing that I noted here, to which I wish to call your attention, is that the Book of Mormon tells us that the Jews shall begin to believe, before the coming of Christ. At a meeting recently held at Hamburg, in Germany, attended by four hundred missionary Jews, it was announced that in Russia alone, during the past eleven years since the World War—the World War gave liberty to the Russian people, the most down-trodden, priest-ridden people in the world who profess to be civilized—eight hundred thousand Jews have accepted belief in Jesus Christ as the Redeemer of Israel. Rather a significant thing, is it not, my brethren and sisters, if it is true?

I must not continue my remarks. I thought of this hymn which we sang yesterday :

High on the mountain top,
 A banner is unfurled;
 Ye nations now look up;
 It waves to all the world. . . .

For God remembers still
 His promise made of old
 That He on Zion's hill
 Truth's standard would unfold! . . .

His house shall there be reared,
 His glory to display;
 And people shall be heard
 In distant lands to say;
 We'll now go up and serve the Lord,
 Obey His truth and learn His word.

I knew the good man who wrote these verses, inspired by the spirit of prophecy; for he declared just what we are realizing to-day, not only in behalf of the members of the Church, but thousands of people who are coming here every year to this Bureau of Information, where they are asking for information regarding the Church of Jesus Christ of Latter-day Saints; and they are receiving it, information properly given. This influence is felt in all parts of the world. Away down in Czecho-Slovakia, where President John A. Widtsoe has recently opened a new mission, the influence of this Bureau of Information has made our Elders welcome by the government of that country.

So the words of Isaiah are being fulfilled: The mountain of the Lord's house is established in the top of the mountains. That is what we are particularly interested in. It has been exalted above the hills, and many people have come here for the purpose of learning the way of the Lord, that they may learn to walk in His paths.

A TEMPLE NOT YET TO BE BUILT

God bless you, my brethren and sisters. Do not allow this question of the building of the temple in Jackson county to worry you. A house may be built by these people to whom I have referred, but it will not be a temple recognized by the living God. One of the first things the Nephite people did, after they landed here, was to erect a temple, and they built it after the pattern of the temple of Solomon. They forgot the Lord. They denied Him and became idolaters, even to the offering of human sacrifice. And yet when Hernando Cortez landed in Mexico he found the most magnificent temples there, dedicated to the worship of the devil, and they acknowledged that they worshipped the devil, not because they loved him, but because they feared him. They said that he appeared to them in bodily form and instructed them regarding their duties; and I believe there was something in it, myself. They were temples, but they were not temples that were accepted by the Lord. There was, down there, one small building at Tezcoco, on the shores of the lake, just out from the City of Mexico, in which there was no idol, in which no human sacrifice was offered, which was adorned with flowers; and when asked to whom the house was erected the natives said it was to their Fair God who had visited them and gone away, but had promised that he would return, and that they were waiting for him; that he was a man who taught them peace and love, to abstain from war, to love peace, and help one another: Just a remaining vestige of the Gospel of Christ which was left among that people, and they are looking for the return of Quetzalcoatl.

I pray the blessing of the Lord upon you, through Jesus Christ. Amen.

TRUTH ABOUT "MORMONS"

FRANK A. RUSSELL

WHAT was your idea of a "Mormon"? I'll bet it was the same as mine—an old man with a fringe of fierce whiskers, a mouth like a steel trap, a lecherous eye, who went about collecting wives while the collection was still short of economic possibilities.

I have been spending some time in Salt Lake City, Utah, one of the most beautiful of all American cities, every one of whose fine buildings and all of the civilization of which are so many monuments to the colonizing genius of the "Mormons."

It is unsafe to fling any jeers at such men in Utah, for apart from the almost certain probability that your jeer is addressed to a "Mormon," there is the further surety that every one, "Mormon" or non-"Mormon," will resent the jibe.

"Mormon" stock is high in Utah, where the Latter-day Saints, as they are known, are beloved for their qualities as citizens, as neighbours, and as human beings.

In Utah, about 70 out of every 100 are "Mormons;" in Salt Lake City the proportion is slightly less, but people of every other sect unite in praising the men and women who found a wilderness and built one of the most progressive communities in the broad United States.

"THIS IS THE PLACE"

A century ago Brigham Young, head of a sect rejected, despised and persecuted in New England, driven to find a land where it could worship in its own way, led his company of 143 men, 3 women and 2 children, into the valley of the Salt Lake, described even by the Indians as "blighted by the Great Spirit."

When he and his company defiled through the pass and they looked upon the desolate valley, hemmed in by black hills, he said: "This is the place."

In Utah I met an old man who belonged to that early time. The day I arrived, an old woman died who had been the first white baby born after the arrival of the three women, within three days. In Utah, they have a pride of achievement, feel a thrill of romance.

From that old man I learned something of the dangers of that arrival, learned to look with his eyes on Brigham Young, not as a hairy old multiple-husband, but as a genius, who had imposed on his people rules of life and conduct by which alone they were able to make of the desert a great State.

SPIRITUAL WEALTH

I will give no guide book description of Utah and its resources, attempt no description of its scenic attractions and its great mountains of metals of all sorts.

What attracts me much more is the wonder of the richness of the human ore, which has paid dividends for not far short of a century, and given a heritage of spiritual and material wealth to a people who stand out among the several communities of America for their sense of law and order.

I was fortunate enough to have a long talk with the present Governor, George H. Dern, a man of such qualities himself that though a Democrat, he has been twice elected in a Republican State to the position of Governor. He has triumphed not only over his political disadvantages, but also over his religious shortcomings, for he is a non-"Mormon," and yet has been entrusted by the "Mormons" with their highest executive office.

SUBLIME FAITH

Dern is a mining magnate, son of a wealthy father, whose riches were gained in the mines. In the frock coat and striped trousers that are insignia of political office in high places in America, he cut a statesmanlike figure. Him I asked about the "Mormons," and it was from him that I learned facts which changed my sneering attitude to these people and gave me cause for solid admiration.

Brigham Young I have called a genius. He has earned that description, not alone through his political acumen, for he was a born leader, but because he possessed that uncanny sureness which marks out genius from mere capacity.

Soon after the arrival of the rabble he led, he put them to work at turning the course of a stream. That was the beginning of an irrigation system that has been developed steadily ever since, and which has reclaimed one of the worst, most arid deserts in America. With sublime faith he set his colonists to preparing for a wheat crop on lands that hardly knew rain.

"Mormonism" is a wealthy religion. It has built magnificent churches and temples. The Great Temple itself is a wondrous sight. It was really designed by Brigham Young, the universal genius. He also designed the Great Tabernacle, which is almost an ellipse, seating nearly 10,000 people.—Published in the *Newcastle Evening World* (Lunch Edition) of August 27th, 1929.

BRISTOL DISTRICT CONFERENCE

THE new Latter-day Saint Chapel at 21 Old Market Street, Bristol, was the scene of the Bristol District conference on Sunday, November 3rd.

In attendance were: Mission President A. William Lund, Sister Josephine B. Lund and Elder Alvin G. Pack from the Birmingham office; President Wilford N. Hemmert, Elders Joseph A. Checketts, John D. Ford, R. Eldon Crowther, Heber M. Fackrell, Hector P. Sadler, Charles Lewis Kinsey, Jay M. Smith, Devon Y. Stewart,

Clyde M. Hopkins, Bernard P. Brockbank, Russell Peterson, Milton D. Cushing, of the Bristol District; President Iver L. Larsen, Elders Louis W. Sanders and Lowell R. Rich, Welsh.

Much progress was noted in missionary activity and in interesting residents of the Bristol District in the Gospel. Two new auxiliary organizations have been started at Cirencester and Stroud.

A century of "Mormonism" was discussed by the speakers. A spirit of good will permeated the entire conference. A report of the conference was published in the *Bristol Evening World*.

FROM THE MISSION FIELD

Norwegian Mission Arrivals: The following missionaries for the Norwegian Mission arrived at Oslo on October 8th: Allen Hamilton Wagley, Salt Lake City, Utah; Stephen Waldemar Stockseth, Salt Lake City, Utah.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Frank C. S. Derrick—Hull and Manchester Districts—released on October 6th, Frank S. Cragun—Bristol and Leeds Districts—released on October 15th, Stanley W. Layton—Liverpool and Nottingham Districts—released on October 15th, Charles J. Parkinson—Newcastle and Manchester Districts—released on October 15th, Willis E. Bean—Scottish and Leeds Districts—released on October 29th, and June E. Bartlett—London District—released on October 29th, sailed from Cherbourg aboard the *Leviathan* on November 12th.

Branch Conferences: Of the Aberdeen Branch, Scottish District, held on October 27th. "The Great Apostasy" provided the theme of the day. A noted radio singer gave several selections in the evening. President William F. McKelvey, Elders George H. Gray and William S. Costley were in attendance.

Of the Accrington Branch, Liverpool District, held at 28 Hindle Street, Accrington, on October 27th. A pageant on "The Restoration" was given. Visitors from the Blackburn and Burnley Branches were in attendance. Missionaries attending were President Joseph S. Savage, Elders Clarence V. Bigler, Lester H. Belliston and L. Burdette Pugmire.

Of the Derby Branch, Nottingham District, held on October 20th. Sunday School members treated the theme: "Moroni's Message to Joseph Smith." Speakers of the evening were President Wesley B. Ward, Elders Richard C. Badger and Douglas Donaldson.

Of the Eastwood Branch, Nottingham District, held on October 27th. "Baptism" was the theme discussed. President Wesley B. Ward, Elders Richard C. Badger, Joseph S. Brough and Douglas Donaldson attended.

Of the Halifax Branch, Leeds District, held on October 20th. "Prayer" was the theme of the day. Missionaries in attendance were President J. Willard Harmon, Howard J. Williams and Charles E. Shirley.

Of the Leeds Branch, Leeds District, held on October 27th. The theme

of the conference was "Salvation for the Dead." Speakers of the day were President J. Willard Harmon, Elders Henry J. Bates and Robert V. Moncur.

Of the Liverpool Branch, Liverpool District, held on Sunday, November 3rd, at Durham House Chapel. "The Plan of Salvation for Living and Dead" was presented by Sunday School members and missionaries. Members of the Wigan Branch helped swell the attendance in the evening. President Joseph S. Savage, Elders Weston W. Taylor, Weston N. Nordgren, Ralph A. Garner, Jack Cummard, H. Wendell Jacob, Roy Allen and Ralph Oborn attended.

Doings in the Districts: *Leeds*—On Sunday evening, November 3rd, a reunion of the descendants of Joseph Bywater and Ann Berry Bywater was held in conjunction with the regular Sacramental service in the Leeds Branch hall. Of the eighty-seven persons present, thirty-five were the descendants of the above named Bywaters; and with the exception of two persons, none were members of the Church—in most cases it was the first time these non-members had visited a "Mormon" meeting. President Hyrum W. Valentine and his wife, Rose Ellen Bywater Valentine, recently of the German-Austrian Mission, were the speakers; both bore sincere testimony to the truth of the Gospel of Jesus Christ and of its practical nature as applied to modern man.

Free State—A very successful Relief Society conference was held in Dublin on October 3rd. A varied program was given, and addresses having a direct bearing on Relief Society work delivered. Those in attendance expressed the feeling that this meeting was one of the best ever held here.

Liverpool—A combined Sunday School and harvest social was held in the Durham House Chapel, Liverpool, on Saturday evening, November 2nd. A meal was served, cafeteria style, to those in attendance. Games, songs and folk dances were enjoyed.

Nottingham—At a baptismal service held in the Arnold Baths on October 26th, eight persons were baptized by Elders Richard C. Badger and Richard M. Gledhill, and were confirmed by President Wesley B. Ward, Elders Kendall H. Curtis, Don R. Patterson, Joseph S. Brough, Kelvin A. Baldwin, Marion S. Johnston, Marvel F. Anderson and B. Glenn Marble.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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